The Reconstructionist

olume XIII. February 6, 1948 Shebat 26, 5708 No. 20

- *JEWISH EDUCATION FACES THE FUTURE*
  by Samuel Dinin
- *REPORT FROM ERETZ*
  by Jack J. Cohen
- *THE DP'S EIGHTEEN MONTHS AFTER LIBERATION—(Review)*
  by Max Wiener
- *ISRAEL, A FOOTNOTE TO THE CENSUS*
  by Judah Goldin

icated to the advancement of Judaism as a religious civilization, to the upbuilding of el's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

is published bi-weekly for twenty consecutive issues, starting in October, by the Jewish Reconstructionist Foundation, Inc., 15 West 86th Street, New York 24, N. Y. Subscription $2.00 per year; 10c per copy; foreign 25c extra; membership in the Foundationn, $5.00 per year, including subscription to *The Reconstructionist*. Reentered as second class matter October 3, 1935, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

EDITORIAL BOARD:
Chairman: **Mordecai M. Kaplan**
Associate Chairman: **Ira Eisenstein**
Managing Editor: **Eugene Kohn**

Associate Editors: **Israel S. Chipkin, Judith K. Eisenstein, Theodore Friedman, Roland B. Gittelsohn, Jacob S. Golub, Emanuel Green, Bernard Heller, Will Herberg, Aharon Kessler, Immanuel Lewy, Edward T. Sandrow, Leo Shapiro, Milton Steinberg, Bernard Weinryb, Max Wiener.**

Contributing Editors: **Morris Adler, Michael Alper, Nathan A. Barack, Morton M. Berman, Philip S. Bernstein, Asher Block, Samuel M. Blumenfied, Ben-Zion Bokser, William J. Boxerman, Jack J. Cohen, Mortimer J. Cohen, Lawrence W. Crohn, Samuel Dinin, Harry Essrig, Emanuel Gamoran, Judah I. Goldin, Solomon Goldman, Robert Gordis, Samuel C. Kohs, Milton Konvitz, Myer S. Kripke, Louis M. Levitsky, Theodore N. Lewis, Joshua Loth Liebman, Sidney Morgenbesser, Maurice Pekarsky, David Polish, Joshua Trachtenberg, Leo Trepp. Max Weine, Jacob J. Weinstein.**

Executive Secretary: **Hannah L. Goldberg**

AMONG OUR CONTRIBUTORS

JACK J. COHEN is director of Fellowship Activities of the Jewish Reconstructionist Foundation and contributing editor to the RECONSTRUCTIONIST. He is now in Palestine on leave of absence.

SAMUEL DININ is director of the Bureau of Jewish Education of the Jewish Community Council, Los Angeles, and contributing editor to the RECONSTRUCTIONIST.

JUDAH GOLDIN is assistant professor of Jewish history and literature at the University of Iowa.

Z'EV KRONISH has recently returned from a long tour of overseas duty with the United States Army.

All books reviewed in *The Reconstructionist* and other books of interest may be obtained from the Reconstructionist Book Department, 15 West 86th Street, New York 24, N. Y.

THE FUTURE OF THE AMERICAN JEW

a call to a Jewish renaissance

by

MORDECAI M. KAPLAN

released on February 3, 1948

You will need this deeply searching interpretation of modern American Judaism. You will discover how Israel may really live and contribute to the common good of society. You will find in this book a guide to the future.

PLACE YOUR ORDERS NOW! $6.00 per copy

JEWISH RECONSTRUCTIONIST FOUNDATION, Inc.,
15 West 86th Street, New York 24, N. Y.

Please send me.....copies of "The Future of the American Jew."
Check for ..... is enclosed.

NAME .....

ADDRESS .....

The Reconstructionist

Volume XIII. February 6, 1948 Shebat 26, 5708 No. 20

EDITORIALS

HALT THE ARAB AGGRESSION

THE bloodshed in Palestine continues. Indeed it grows more and more ominous. The Arab League states are sending trained soldiers into the country equipped with arms obtained from Great Britain and commanded by officers who once served in Hitler's armies.

Great Britain still pretends neutrality as between Jews and Arabs in Palestine. Such neutrality between aggressors and the victims of aggression would be shameful enough if it were genuine. But Great Britain is not neutral. She is carrying out the aims of the Arab aggressors by actively obstructing the execution of the UN plan for partition. She has refused to permit the UN Commission to assume any of its responsibilities in Eretz Yisrael that cannot be discharged *in absentia*. In spite of her own inability to defend the Jews and her preventing the UN Commission from organizing their defense, she still treats as illegal the one force on which the Jewish people can count, the Haganah, and denies to it the right to possess arms. Finally, she has refused to comply with the explicit demand of the United Nations Assembly that a port be opened up for Jewish immigration by February 1st. All of which adds up to this, that Great Britain is a virtual accomplice of the Arab League in its plans for butchering the Jewish people of Eretz Yisrael in order to defeat partition.

And how shall we understand our own Government's position? Not only has Jewish and Arab blood been shed in Eretz Yisrael, but American citizens have also been among the slain. And how does our government react to the situation? It threatens American Jews in Eretz Yisrael who seek to defend themselves and their fellow-Jews against Arab murderers with cancellation of their passports. It lets the Arab states that are fighting the United Nations on the Palestine issue get all the arms they want from Great Britain, but prevents the Jewish defense forces from getting any supplies from America. Is our Government also choosing the role of accomplice of Hitler's henchman, the Mufti, and of the states that support his criminal attacks on the Jews in defiance of the United Nations? Our Government has recently published the documents in its possession revealing the iniquitous deal of Stalin with Hitler; why, in view of the situation, does it not now publish the war record of the Mufti, of which it possesses the necessary documents?

We can understand the reluctance of our Government to send American troops to maintain order in Eretz Yisrael, a responsibility which should be shared by other United Nations powers, but why

does it unilaterally refuse to let the Jewish Agency purchase arms? Will its embargo cause the Arabs to desist from their aggression? Or will any state, except Great Britain which is a party to the Arab guilt, object to Americans' selling arms to Jews to support the UN decision, when the Arab states, members of the UN, are sending troops and supplies into Palestine to defeat the UN decision? Our Government has justified military aid to Greece on the ground that we were defending democracy against totalitarian aggression. What sort of democracy can we expect in the Near East, if the Mufti, the darling of Hitler, the inveterate instigator of massacre, dominates that area? Not that we are asking for a military mission from America. What we ask is that America lift its unneutral embargo on arms to Palestine—unneutral in effect if not in intent—in favor of the Jewish defenders and enable them to purchase American weapons.

When Ernest Bevin insinuated that the President's expressions of interest in the cause of Zion were mere electioneering propaganda, we American Jews resented the aspersion. But our continued faith in the sincerity and steadfastness of the President's purpose will depend on what his administration does to put the influence of America behind the implementation of the partition plan. We must admit that recently our faith has been badly shaken by our Government's negative attitude.

Perhaps we are too impatient. Perhaps our Government means to support adequate provision for the security of the Jews of Eretz Yisrael through the Security Council. Perhaps, perhaps, perhaps . . . But perhaps, also, our diplomats are *too patient.* They were very, very patient while six million Jews were being destroyed in the Nazi slaughterhouses. They can be patient while a few thousand more lose their lives. But *we* cannot be patient. For us, every one of the Jews who has survived the Hitler butcheries is a precious human soul with a right to live in peace in the land set aside by the nations of the world as the Jewish national home. And we have enough faith in humanity to believe that most Americans and decent people the world over share some of our impatience, that all in whose veins flows warm human blood and not diplomatic ice-water (or is it oil?) will join us in demanding that the Government of our country cease being neutral as between right and wrong and take vigorous action to frustrate the genocide planned against the Jews by Arab war-criminals and abetted by the British government.

DEFAMATION OF JEWS BY JEWS

THE recent meeting of the American Council for Judaism, held in St. Louis, may prove to be one of the most tragic events in our time. We pray that we are wrong,—but as we read over the speeches and the news releases dealing with the meeting, we tremble to think how devastating they may be as ammunition in the hands of anti-Semites. The texts virtually invite the hate-mongers to "please copy" and publicize. Do Lessing Rosenwald and his associates realize to what extent they are providing incitement to violence against the Jews of America? If the Anti-Defamation League wants work to do, here it is.

First, the letter from President Truman. Now, no one is naive enough to believe that the President wrote this letter without some prompting from the Council. The Council, therefore, must consider itself partly responsible for hav-

ng the Chief Executive advocate that ews (and by implication all other Amer-cans) should "in your national loyalty nd interests, think and act exclusively s Americans." Is this what the Council vants? Is this their way of fighting the ernicious nationalism which Zionism onnotes to them? To *think* and to *act* xclusively as members of a particular ation are exactly what they accuse Zion-sts of doing. The trouble with our world s that nationalists think and act only in erms of their narrow interests. Perhaps hat is why Truman is not our greatest President; perhaps that is why Chaim Weizmann is one of the world's greatest itizens.

Second: Mr. Rosenwald says that anti-Semitism has grown in England because Jewish nationalism was proceeding on a oreign policy of its own, that was at nany points in conflict with British olicy." Does he mean to imply that Jews leserve to be persecuted unless they keep heir mouths shut—as citizens of Eng-and?

Mr. Roosevelt professes to believe in ewish religion. Presumably he does not nean by that mere ritual practice but the thical implications of monotheism, the loctrine that a universal law of justice etween men and between groups of men xpresses the will of God. Will he then ay that a Jew who is convinced that an njustice is being done to any state other han that of which he is a citizen may ot express his views if they disagree with is government's foreign policy; that he nay never criticize his country's govern-nent as our prophets criticized the Judean ings? Or does an injustice cease to be n injustice when it is perpetrated against ews?

Third: the Jews in the Arab countries re being attacked. Does Mr. Rosenwald ondemn the aggressors? No. He merely reports that these Jews are "among the first victims of the United Nations' action." No moral valuation is placed on the murderers. The victim is blamed for being a victim. One might as well say that American boys were killed during the second World War *because* our government declared war on Hitler Germany.

Fourth: the guest speaker at the meeting, Carroll Binder, delivered a speech such as any anti-Semite would have ardently wished to write—under Jewish auspices. "If the struggle to create a Jewish state . . . should eventually cost the democratic powers the oil of the Middle East, the Jews in the United States would pay dearly. . . ." We should perhaps be grateful that he added, "along with other Americans"; the anti-Semites will certainly leave off that phrase. "The United States incurred a great deal of ill will by the manner in which it made countries which did not wish to support partition go along with it in gratifying Zionist wishes." According to Mr. Binder, therefore, the Zionists were strong enough to put the United States in a bad spot internationally. Great Britain, he added, "laid the Palestine problem on the doorstep of the American Zionists and American politicians courting Zionist votes." Is Gerald L. K. Smith listening? The failure of the UN, due to its decision on Palestine, may "subsequently have such serious complications for the United States that alarmed non-Jewish Americans may be prejudiced against American Jews individually and collectively and without regard to their position on Zionism." Apparently, thinks Mr. Binder, any irrational and infuriated reaction on the part of Jew-haters will not be attributed to their evil designs, but will be ascribed with justice to Zionist provocation.

Dr. Paul Hutchinson, another Christian speaker, editor of the *Christian Century*, also indulged in prophecies—not the kind

unfortunately, which we associate with the names of Micah and Jeremiah, but the kind associated with the fortune-tellers, who predict events but do not evaluate them. Dr. Hutchinson said that "without a long, bloody ruthless civil war, that division drawn in the UN report will never be carried through, that the Zionist state, with its Arab populatlon of more than forty percent will never be established." Besides, the vote for a Jewish state will "provide the Western nations and their non-Jewish citizens with the handiest escape clause and alibi they have ever possessed." And, of course, Dr. Hutchinson will not blame the *Goyim* one bit.

Rabbi Elmer Berger contributed his usual perceptive interpretations of Jewish history. "From the time Rome conquered the Jewish nation until a half century ago the single social objective of Jews, as Jews, was political and social assimilation." Why then did the Jews insist on all litigation between Jews being taken to Jewish courts? Why did Maimonides write his code and Yehudah Halevi his poetry in Hebrew? Rabbi Berger ought to write a new history of the Jews, since he has discovered that all that we have hitherto been taught about our history is wrong.

It was a great meeting in St. Louis. One does not know whether to laugh or to cry. But one sinister feeling remains: there was enough dynamite prepared there to blast Lessing Rosenwald, Elmer Berger, and all their Zionist and non-Zionist friends into eternity. If the Jews who support the Council would stop to analyze what the leaders of the Council are doing, they would publicly denounce and repudiate them. If we Zionists do it, they will cry, "Special pleading." The time has come for the group to break up from within, on the charge that the Council is a real and immediate danger to the Jews of America.

A DEMONSTRATION OF SPIRITUAL POWER

THE whole world in East and West was profoundly impressed when it heard that by one man's fast of 122 hours a terrible war between two hostile peoples and religious communities had been prevented. The success of Gandhi's fast is a pointed illustration of what the Prophet Zechariah meant when he said: "Not by might, and not by force, but by My spirit—says the Lord of Hosts."

It is not easy for our Western mind to comprehend this extraordinary event. A thousand years' experience has taught us that human nature is very tough stuff and cannot be treated by soft means. We are deeply convinced that wars cannot be prevented except by a show of strength to warn the aggressors. Now we read that a frail man of seventy-nine stopped a war by his fast.

Since we cannot believe in miracles, we are inclined to remain skeptical. Some probably were relieved and ready to exclaim: "I told you so!", when they read in the paper that a Hindu youth had put an explosive bomb beside Gandhi. That action ran true to form; that was to be expected. Man is by nature impulsive, pugnacious and vindictive. Fortunately the bomb did not hurt Gandhi. But even if it had, what would that prove? Only that among 400 million people, some are still unable to understand what Gandhi really wanted. Such single cases do not belittle the significance of Gandhi's spiritual experiment. They do not explain how he could dare what he did, nor why he succeeded.

How then shall we understand the success of Gandhi's fast?

The universe, we know, is charged with power of unimaginable magnitude. Every atom contains so much of it that a hand-

ul of matter could destroy our civiliza-
ion. But fortunately it does not. For
here is another and greater power which
inds and tames the atoms so that they do
ot explode. This power is the power of
rder, harmony and peace. Man is the
nly being who is able to release the tre-
nendous power in the atom. Reason and
esponsibility must prevent mankind from
busing atomic energy. But if reason and
esponsibility fail?—They must not fail.
We must develop personalities of such
oncentrated power of reason and re-
ponsibility that, like magnets, they will
ttract and influence people by the hun-
lred millions through the reverence their
haracters evoke. We need a new kind of
eadership. We need leaders who will
erve as centers of spiritual energy to
ind and tame the masses in a great
risis. Such leaders will not release de-
tructive forces as Hitler did, but con-
tructive, cooperating forces as Gandhi
as succeeded in doing.

The lesson of Gandhi's leadership is
articularly instructive for us Westerners.
uch leadership would be a corrective
or our one-sidedly realistic and rational-
stic minds. Gandhi's fast reminds us of
he other aspects of human nature which
re as real and influential as intelligence
nd power. It reveals to us that it is a
lander against human nature to maintain
hat the masses, including the simple
nd uneducated, are unable to appre-
iate spiritual values—nobility, sympathy,
nd integrity. The common man may not
omprehend an Einstein formula, but he
an tell an honest and noble man from
dishonest and base man.

The personality of Gandhi points the
eed for a more adequate type of lead-
rship than is usual among our Western
olitiicians and statesmen. To talk in
igh-sounding phrases of patriotism and
uman brotherhood does not suffice to
trike the imagination of the masses.
The genuine leader must live up to all the principles to which he solemnly subscribes. It is not even enough that he resign from office rather than compromise his principles. He must be prepared to do more, to sacrifice everything, even his health and life. That is what Gandhi did, not once but in every crisis, again and again.

Nor is love for one's own people sufficient to evoke the sort of loyal following that Gandhi has won for his cause. That may be a potent influence to stimulate expressions of national egoism, but not to effect national self-control in the interest of humanity. Our great statesmen speak to the whole world in the name of Western or Christian civilization, although the greater part of the world is neither Western nor Christian. Little wonder that the world will not listen to them. Gandhi did not speak in the name of Hinduism. Nor did he demand anything for the Hindus. But he exacted from his people that they be fair, just and peaceful to the Moslems. And he did so, not in terms of platitudinous generalizations, but of specific demands.

We Westerners call ourselves realists, but, except in envisaging our own interests, we are vague and cloudy and reluctant to face the truth. Gandhi is much more of a realist, because everything he demands and backs with the whole force of his personality has substance. That is the reason that he has so many friends among the Moslems. It is not the merit of his ideas that makes him so efficient, but his reliability. People take him seriously because he takes his own words seriously.

In the past, we Jews also had leaders who exercised spiritual power over us similar to that exercised by Gandhi over his people. The relative immunity from prosecution which the Prophets enjoyed was largely a tribute to the spirtual power of

their utter devotion to what they were convinced was the word of God. The Sages, whose decisions were accepted as binding by remote communities over who mthey exercised no political or police power whatsoever, were likewise wielders of such spiritual power. And they often wielded that power as does Gandhi, in the interest of cooperative relations with other peoples. One recalls Jeremiah's letter to the Jews of Babylon and the conciliatory efforts of Rabban Johanan ben Zakkai during the struggle with Rome.

But in our day, we too, have become westernized and have acquired the Western faith in material power and the Western cynicism with respect to spiritual power. Some of our leaders have made great sacrifices for their people, but what Jewish leader, for example, fasted as a protest against the wicked violence of the Irgunists and Sternists, against their *hillul hashem?* And, if they had fasted, who would have cared? We need a new type of spiritual leadership, but, if we want that leadership, we must give the primacy to spiritual values in our own personal and communal life. Preserving and cultivating the religious and ethical ideals of our tradition, rather than fighting anti-Semitism, must again become the main preoccupation of the Jewish community. In that lies our strength.

REALITIES AND VALUES

HECTOR HUGHES, A LABOR M.P., has introduced in Parliament a bill to penalize anti-Semitic propaganda. We fear that the measure, even if passed, will have little effect so long as spokesmen of the Government and of the established Church of England use the anti-Semitic smear as an instrument of national policy in aid of the Arab states.

We have had occasion more than once to point out the vicious anti-Semitic slurs of Ernest Bevin; now listen to this choice observation from a dignitary of the Church of England, Dr. Cyril Forster Garbett, Archbishop of York. As reported by *Religious News Service,* the Archbishop justified the internationalization of the mainly Jewish section of Jerusalem outside the old walled city, saying: "If Jerusalem outside the ancient walls is handed over to the Jewish state, large numbers of Christian institutions and churches, including the Anglican Cathedral of St. George, as well as schools and convents would be brought under Jewish jurisdiction."

What would the Archbishop have said, if the Chief Rabbi of the United Kingdom suggested that London be internationalized because so many synagogues would otherwise be under the jurisdiction of a Christian state with an established Anglican Church?

▼

IN CONTRAST TO THE FUSS made about the discovery of explosives designed for export to the Jewish defense forces in Palestine, there has been comparatively little notice taken of the discovery of eight thousand rounds of Winchester super-shot-gun ammunition consigned for Damascus.

In fact it was pointed out that the American arms embargo does not specifically bar this type of ammunition, since it is considered as intended for sportsmen.

We suspect that those who drew up the embargo and exempted these weapons were quite aware that sniping at innocent Jews from ambush is a favorite Arab sport, one that has a specially strong appeal for sporting fans among British officials.

▼

IN TIMES OF CRISIS, PARTICULARLY of crisis precipitated by the action of foreign enemies, partisan strife is a

uxury which the body politic can ill afford. The enemy is altogether too eager o divide and conquer.

We, therefore, believe that the Central Shekel Board acted wisely in canceling he elections to the Zionist Congress and giving to each of the Zionist parties a epresentation based on the results of the ast previous election.

The Zionist movement today must bend ll its energies in America to fighting the onspiracy which would sabotage the UN artition plan by inaction. It must rally ll possible forces to the moral and finan- ial support of the Yishuv in its struggle gainst the Mufti's bandits, the Arab eague and the British Foreign Office. t dare not dissipate Zionist forces in par- san political conflicts. The only victors f such internal strife would inevitably e the outside enemy. Thank God, we ad the sense to avoid it.

▼

AS WAS TO BE EXPECTED, THE rospect of a Jewish state in Eretz Yisrael as stimulated interest in the Hebrew nguage, both among Jews and Gentiles. lthough most language courses attract ewer students than in the past, Hebrew an exception. The number of students nrolling for Hebrew study in New York igh schools keeps constantly increasing.

The latest high school to include He- ew in its courses happens to be the old- t in the state of New York, Erasmus all High School. This school was found- l in 1787 by a group of prominent citi- ns, including Alexander Hamilton, John ay and Aaron Burr. It became part of e public school system in 1896.

The adult study of Hebrew is also be- g promoted by many Jewish organiza- ns in response to a felt need. The His- druth Ivrith announces the opening of asses under its auspices in close to 100 onist and nationalist groups. *Hadoar,* e Hebrew weekly, has doubled its sub- scription since the announcement of the UN decison on Jewish statehood.

When conditions quiet down and tourist traffic to Palestine can be resumed on an adequate scale, there will probably be a further increase of interest in Hebrew. Perhaps the era of Jewish illiteracy in America is drawing to a close.

▼

WE ARE INDEBTED TO RABBI Abraham J. Karp for calling the follow- ing to our attention:

"In the *Universal Jewish Encyclopedia* more pages are devoted to the article on 'Anti-Semitism' than to the articles on 'God,' 'Israel,' 'Torah,' 'Judaism,' and 'Palestine,' combined.

"The count is as follows:

Article	Columns (2 cols. to the page)
Anti-Semitism	138
God	14½
Israel	5
Torah	19
Judaism	29
Palestine	58
Total	125½

An interesting footnote this to the editorial in this issue, "A Demonstration of Spiritual Power." If you have forgotten what it says, reread the last paragraph.

▼

DR. MARK A. DAWBER, EX- ecutive secretary of the Home Missions Council of America, recently called on Protestantism to win "unchurched" Jews to the "Church of Jesus Christ."

The Synagogue Council of America, in a letter signed by Rabbi William F. Rosen- blum, its president, and Rabbi Ahron Opher, assistant to the president, declared that "the first and foremost task of re- ligious leaders of all denominations is to convert their own communicants to their faith. . . ."

That, however, is hardly a satisfying answer. It is, in effect, merely saying, "Mind your own business." But the sincere and convinced Christian believes that his church is in possession of the divinely revealed truth which is necessary for the salvation of men. To spread that gospel *is* its business. He cannot understand the attitude of those Jewish religionists who also claim to be in possession of a divine revelation yet feel no obligation to share it with the rest of the world.

We have always insisted that religious differences need not be based on conflicting claims to divine revelation, but arise from differences in the civilizations in which the respective religious traditions function. One religion is no more inherently superior to another than one language is to another. Only on that assumption does loyalty to one's own religion involve no obligation to proselytize.

Moshe Pearlstein—American-Jewish Fighter and Hero

THE last letter I received from Moshe Pearlstein was dated February 24, 1946—one year before he sailed for Palestine. Moshe was very critical of the complacent attitude many young Jews were taking toward Jewish affairs. Moshe was critical; he was not hypocritical. And that, I think, is the reason why Moshe went to Palestine at the earliest opportunity. It was either then or never. Fate waits for no man.

Moshe was a unique product of the American-Jewish environment. He was a socialist, a devout religionist, a fluent Hebraist and a sincere and ardent Zionist.

Moshe was an active member of Hashomer Hadati, an Orthodox *halutz* organization affiliated with the World Torah Va-avoda (Mizrachi Labor) movement. He was a firm believer in Orthodox Judaism and Religious Zionism.

He received his elementary secular and Jewish education at Yeshivat Etz Hayim (Hebrew Institute of Boro Park). Later he attended the Yeshiva College, where he majored in Talmud and chemistry. A good deal of his time was devoted to organizing Orthodox Jewish youth and fostering the aims of Hashomer Hadati.

His entire life centered around one ideal, one goal: settlement in Eretz Yisrael, so that he could personally identify himself with, and participate in, the rebuilding of the Jewish Commonwealth.

The news that some one we knew was slain in battle, or a Jew murdered, no longer unnerves us. Many of our friends and acquaintances fought and died on the world's far-flung battlefronts between 1939 and 1945.

Moshe fought against Arab marauders—and for Jewish independence. He fought against oppression—and for Jewish survival. He gave his life so that the Jewish nation would some day—in our time—be free to consecrate itself to the task of preserving world peace and establishing a decent social order. Moshe rightly believed that Israel could best contribute to universal morality through its own resources, on its own soil.

Moshe Pearlstein was a pioneer in the true sense of the word. I fear that many more pioneers will be called upon to sacrifice their lives before the United Nations takes drastic action to halt Arab aggrandizement.

Moshe is truly an American-Jewish hero; he is the symbol of our struggle for the survival of Jewry as a distinct entity. His self-sacrifice must long be remembered by all American Jews. He did not give his life in vain. He gave it for *kiddush hashem*—devotion to the cause of human progress—in the literal sense.

Z'EV KRONISH

Jewish Education Faces the Future

By SAMUEL DININ

This is the second of two important articles on Jewish education in America from the point of view of the central coordinating agency in the Jewish educational field. The first appeared in our issue of January 9, 1948, under the title, "A Community System of Jewish Schools." In both articles the author draws on his experience as executive director of the Los Angeles Bureau of Jewish education. His conclusions, however, are equally valid for other Jewish communities.

—EDITORS

JEWISH education is not solving the basic problems which confront it. Among those who know what the real situation is, there is a feeling of apprehension about the future. We sometimes inflate our achievements and point with pride to encouraging trends, such as the increase in the number of all-day schools, or to new ventures like the Beth Hayeled in New York. However, if we should try to place on one side of the ledger all our achievements during the past generation and on the other side all our failures and shortcomings, I am afraid we would come out in the red. We are not building Jewish life as fast as the environment is destroying it. We shall have to take strong measures if we are to save Jewish education and Jewish life from the corroding effects of the environment and from the debilitating effects of much of our present Jewish schooling.

The Problem

If we are to plan our future activities intelligently, we must ask ourselves what are the key problems facing us and what must be done to solve them. The following, it seems to me, represent our chief problems:

1. *The amount of formal Jewish education which the average child gets during his school career is decreasing from year to year.* The average age of entrance into a Jewish school is rising. The yearly turnover is still as great as it ever was, and the spectre of early elimination of pupils from the school rolls still haunts our schools. Parents still do not register their children in a Jewish school until the holiday season is over, and take them out long before the real vacation period begins. The long vacations make further inroads into the amount of Jewish schooling. In most communities there has been an increase in the number of pupils getting only a Sunday school education or less (Release Time Classes, etc.) and there has been a decline in the number of intensive schools which meet five days a week, with a consequent increase in the number of two-day a week and three-day a week schools. The attendance averages in the Jewish schools are poor—in Los Angeles 70 percent and less.

2. *The number of large Jewish schools is declining from year to year and the number of small schools is increasing from year to year.* Small schools are for the most part costly, educationally unproductive, and inefficient. Simultaneously the Jewish population in any one community tends to become more diffuse and dispersed and the Jewish school has to serve a larger and larger area. The problem of transportation for children who live at a distance from any school complicates an already complicated situation.

3. *Our youth are not with us.* Less than 5 percent of our Jewish adolescents get a formal Jewish schooling. Yet it is that age which is most decisive in the life of the individual as regards Jewish

loyalties and affiliation. In high school and college, the adolescent comes into contact with new and varied groups. He acquires all sorts of scientific and pseudo-scientific knowledge which challenges his Jewish loyalties, attitudes, and practices. He begins to ask questions and to have doubts about the meaning and value of many things in Jewish life and even of Jewish life itself. And just at that time the adolescent is not with us and cannot get the advice and guidance he should have.

Tied up with the problem of our youth is the problem of continuity of educational experience. Between the Bar Mitzvah ceremony and attainment of adulthood and parenthood there is a big gap in their Jewish education and experience. Because of the corroding influence of the environment we can never be sure that even graduates of Yeshivot and intensive Talmud Torahs will be firm in their Jewish loyalties, if there is a break in their Jewish education and experience during the years of adolescence. This lack of continuity in education and experience is one of the gravest defects in our whole educational process and in our communal life.

4. *The level of achievement in our Jewish schools is very poor.* Despite new ventures, new formulations of curriculum, new text books and new methodologies, there has been very little improvement in the quality of instruction in the Jewish school. The curriculum is over-intellectual and over-linguistic. In the classrooms the class and teacher struggle daily with the mechanics of language and "mechanical reading" and very little actual education goes on.

5. *The apathy and indifference of the parents* is still our perennial problem. The poverty and emptiness of Jewish life in the home and the community are aggravating factors. There is no correspondence between what is taught in the school and what is practiced in the home, the synagogue, and the community.

6. *We need more and better teachers.* If we were to get 100 percent of the children in the community into Jewish schools, we would not be able to take care of them. The dearth of personnel is felt on all levels—teaching, supervisory and administrative. Despite the progress which has been made in the certification of teachers, a great deal remains to be done. The automatic licensing of graduates of certain training schools by the community, does not afford a sufficient check on the quality of its teaching personnel. There are training schools whose graduates have certain requisite knowledge but lack maturity and training. There are other training schools whose graduates are older and more experienced and possess better teaching personalities, but are deficient in knowledge. By and large, Jewish teaching does not attract the best young people, men particularly, even from among those who want to pursue a career in Jewish life.

How to Get More Schooling for Children

Before outlining what can be done, a few words of caution are in order. 1. There is no panacea for the ills of Jewish education; the questions must be tackled on several fronts and on many levels. 2. Though the suggestions below are treated as separate items, they are in fact interrelated. 3. Only a community school system or communalized control and direction will make it possible to carry out some of the suggestions, and it will enable the other suggestions to be carried out more effectively. 4. As was indicated in the previous article, some of the basic questions will be solved only as Jewish life and the Jewish community are transformed. We cannot plan Jewish

educational programs except as part of a program for the reconstruction and enhancement of Jewish life.

To deal with the problem of the short school year we must utilize, to an extent never done before, summer camps and summer day camps. It will not be possible for a Bureau of Jewish education to conduct a chain of such camps. Indeed it may not be necessary, if Centers and Synagogues, etc., do their jobs properly. But a central educational agency must and can do the following: (a) Conduct one experimental Hebrew Camp and one Yiddish Camp; (b) Conduct one experimental Hebrew Day Camp and one experimental Yiddish Day Camp; (c) Provide grants-in-aid to other camps which make definite provision for systematic Jewish education in their program, representing, insofar as possible, continuity of instruction given during the year. This latter is of extreme importance. If schools are to be closed during the summer months, some way must be found to continue the formal education the children receive during the regular school year so that there will not be too great a loss of achievement when they return to school in the Fall.

If we are to reach a larger number of the Jewish population, central educational agencies must extend the range, the scope and the level of Jewish education. This means that we must: (a) encourage the establishment of more and more early childhood or foundation schools for children from three to eight and extend financial aid to such schools where necessary as we do for elementary schools; (b) open High Schools of Jewish Studies for adolescents who have had little or no Jewish training; (c) develop an extensive program of adult Jewish education for young men and young women; (d) provide educational consultants for youth groups so as to intensify the Jewish content in the programs of Centers, B'nai B'rith organizations and the like; (e) provide scholarships for young people who could be influenced to make a career of Jewish educational and other Jewish communal professions; (f) see that courses in Hebrew (and Yiddish where possible) are offered in public high schools and/or colleges in those communities with large Jewish populations.

Emphasis on youth and adult education is imperative. We must reach out now to the vast numbers of young people who have either had little or no Jewish education in their early years or who have had a bad early Jewish education, one that may have left them bitter or indifferent or maladjusted. We should begin to judge the success of Center work, Zionist work, B'nai B'rith work, Workmen's Circle work, etc., by the extent to which they succeed in getting more and more young people to pursue further Jewish study that they may better understand themselves and their heritage. Without a backlog of popular adult schools all over the country we shall have to write off two or three million Jews in this country as incapable of contributing to creative Jewish survival.

Similarly the need for early childhood schools must be stressed. The growth of the nursery school movement in this country attests to the recognition by parents, educators, and psychologists that the first six years of a child's life are the most formative. The foundation laid in an early childhood school is most important for the future growth of the child. It is there that the pattern for an integrated American-Jewish experience is established, which will be useful to him in his later life. The Foundation School solves two problems at the same time. It provides an integrated education for the pre-school child, who would otherwise have to at-

tend two different schools to get both a general and Jewish education. And it also buttresses the system of supplementary Jewish education. The early childhood school can produce children who will acquire such knowledge of Hebrew or Yiddish that, when they enter the supplementary Hebrew school at the age of 8, the mechanics of language will no longer constitute a problem. The early childhood schools will provide for the week-day supplementary Jewish schools a clientele of children who have had five years of basic Jewish training and who are young enough and capable enough to get a thorough and intensive Jewish education.

All-day schools also help solve the problem of more adequate schooling for our children. The writer has discussed elsewhere the whole problem.* Here it need be pointed out that at best the day-school will provide a solution for less than ten percent of children getting a Jewish education at any one time, and less than three percent of the total Jewish child population in the United States. A hundred good all day schools in this country will have a tremendous influence on Jewish education and Jewish life, particularly in providing future informed Jewish leadership.

Eliminate the Small School

All over the country we find the large schools in the process of disintegration. In the previous article, the writer indicated why only a community school system can solve this problem adequately. However, such a solution is a radical one and most communities may not be ready for it for some time. Until such time a central educational agency in any community can do the following:

(a) Merge small schools of similar ideology in those neighborhoods where it is possible to do so. In Los Angeles we have made several successful attempts in this direction. Those who fear such a merger do so, first, on the ground of not wanting to lose their identity as an institution; second, on the ground that it would eliminate the actively interested people in the various schools and, third, (in case of congregations) it would cause, on the part of the pupils, loss of loyalty to and identification with the congregation of their parents. We have tried in mergers to protect the legitimate interests and needs of the merging institutions, first, through the establishment of a Board of Education which adequately represents all the institutions merged; second, through encouraging junior services at each of the congregations on Saturday morning in order to retain the loyalty of pupils of members of the respective congregations; and third, through seeing to it that pupils of the school become Bar-Mitzvah or are confirmed in the congregation of their parents.

(b) By providing bus transportation either through partial subsidy or otherwise in order to make it possible for children in one neighborhood to attend a central school. In cities which, like Los Angeles, have extensive areas, such bus transportation is necessary for almost any school, but it is especially required in neighborhoods where there is a desire to establish one large central school through the merging of small schools. It is not necessary for the central educational agency, except in a community school system, to buy or run buses. Buses can be purchased by the individual schools or hired, depending upon the community and the rates. The central educational agency ought to make funds available through

* *The All-Day Jewish School,* by Samuel Dinin; *The Reconstructionist, October* 5, 1945. Also *General Trends in Jewish Education,* by Samuel Dinin, *Jewish Education,* November, 1946, Vol. XVIII, No. 1.

a partial subsidy or through a loan in such a way as to encourage the local community to raise most of the money needed.

(c) Inasmuch as there may not be schools of one ideology in a neighborhood, it will be necessary to work out other solutions for small schools which will continue to exist. One type of solution which the writer advocates is a central school which will provide for various types of curriculum and will meet the needs of various groups. The writer has indicated in the previous article how such a school could be conducted. Another solution is to provide itinerant teachers and/or principals for several schools in one area both to give adequate supervision to each of the small units and to make for financial efficiency by not requiring the expenditure of too much money on teachers for each small school.

(d) Work out a new type of subsidy which will enable schools to meet their obligations adequately. It costs more to run a small school because of the facts indicated above. The form of subsidy used by the Bureau of Jewish Education in Los Angeles is unique. It subsidizes schools on the basis of 70 percent of teachers' salaries. This has the advantage of striking at what is the weakest link in the chain of Jewish education. In addition, the Bureau gives subsidies for supervision, for special teachers in the arts and for other educational activities which it desires to encourage in the schools. The only disadvantage this form of subsidy has is that it does not take into consideration the needs of schools in under-privileged areas which may not be in a position to raise as much money in tuition fees and in local contributions as schools in wealthier areas. The Los Angeles Bureau is therefore considering a plan whereby schools will be subsidized on the basis of the number of free tuition cases as in New York and elsewhere as well as on the present basis, but with a reduction in the amount given on the basis of teachers' salaries. By combining both types of subsidy it will be possible to equalize the burden of schools in different areas, and to provide adequate means for small schools to meet their obligations.

The Improvement of Instruction

The central education agency is faced with a dilemma in this respect. To be a real community agency it has to cater to the needs of various types of schools and conflicting ideologies, while at the same time, it desires to obliterate gradually the many ideological differences and to produce a common Jewish school. By stressing the idea of unity in diversity, central educational agencies as a whole have become service agencies to various types of schools, trying to help each type of school do better the kind of work it wants to do. As a result there is a tendency to perpetuate and accentuate differences instead of obliterating them.

It is true that, even when a central agency extends such service to various types of schools, it is possible through the years to get schools together on more and more fundamentals. As a result of the fact that teachers meet together in conferences through the years and discuss each other's problems, it is possible to get a meeting of the minds and to broaden the common platform on which all schools can stand. Teachers in schools of various ideologies have subscribed to a statement of common objectives worked out by Dr. Dushkin in New York and by the writer in Los Angeles. A common curricular core and common objectives cannot be imposed by a central educational agency. They can only be achieved gradually over the years as conditions create them and as agreement is reached by various groups through discussion and conferences. How-

ever, if we are to effect an improvement in the quality of instruction and to develop the American Jewish school of tomorrow, a central educational agency must be more than a service agency. It should provide an experimental center where new methods and new formulations of curriculum can be worked out and new materials and texts produced. The central educational agency, in short, must cease to be merely a midwife for all the groups in the community and produce something of its own which represents the best conceptions of the best educators.

In addition to a program of experimentation, a central agency must begin to seek out new and bold methods of interesting our children and of transmitting what we have to transmit in the Jewish school curriculum. The public schools in Los Angeles employ audio-visual aids and educational films to a vast extent. Because of the intellectualistic and mechanistic nature of the Jewish school curriculum and because of the short time available we should begin to experiment with audio-visual aids to a greater extent than even the public school system. Unfortunately, the production of educational films is expensive and it can only be done on a national scale. National educational agencies in cooperation with the various Bureaus of Jewish Education must undertake a program of visual instruction which will meet boldly and adequately the needs of the Jewish schools.

The publication of syllabi, texts and teachers' aids has been for the most part a haphazard activity. Local bureaus in most cases do not have the resources to publish books and materials in proper form. The result is that we get a quantity of poor, mimeographed material, much of it duplicated and borrowed. The publication of such material must also be undertaken by a national organization such as the American Association for Jewish Education in cooperation with the National Council for Jewish Education and the Bureaus for Jewish Education. Some material, which is of only local interest, can be produced locally. But other material which can be used in schools all over the country should be published cooperatively by a central committee or should at least be cleared through a central agency.

How to Counteract the Apathy and Indifference of Parents

The apathy and indifference of parents to the Jewish education of their children is, in the last analysis, symptomatic of the poverty and emptiness of Jewish life in this country. No school, it must be reiterated, no matter how adequately staffed, or how fine its curriculum may be, can do any effective work in the face of the corrosive influence of the environment, of a culturally poverty-stricken Jewish community and of a Jewish home devoid of all Jewishness. The only effective answer can be the building up of a rich Jewish community life and of a rich home life. It can thus be seen that this problem cannot be divorced from that of Jewish community organization and Jewish community life in this country.

The Bureau in Los Angeles, like other bureaus throughout the country, carries on a variety of Jewish educational activities designed to bring the importance of Jewish education to the attention of the parents in the community. We have organized a Los Angeles Association for Jewish Education for men, and Israela, a Women's Organization for Jewish Education. Both these associations hold monthly membership meetings and jointly conduct rallies, forums, panels, for the discussion of Jewish educational problems and engage in many other activities to arouse public interest in Jewish education.

However, in view of the present situation, these means are inadequate. Therefore, we must resort to more dramatic and more radical means for bringing to the attention of the Jewish public the problem and importance of Jewish education. The Los Angeles Association for Jewish Education is thus contemplating a weekly radio program and tremendous rallies as two of the means which can be used to arouse the Jewish parents to an awareness of the need for Jewish education for themselves and their children.

In the publicity which is sent out and in the messages to parents, stress is continually laid, not so much on sending children to a Jewish school, as on sending them early in the year at registration time, on keeping them throughout the school year, and on having them remain in the Jewish school long enough for Jewish education to have some effect.

There is also emphasis on the need for making Jewish education important, and on supplementing in the home what is taught in the Jewish school. Israela, for example, holds several meetings during the year for parents in order to demonstrate how the various holidays can be celebrated in the home, what of Jewish literature and music for children should be made available in the home, and, generally, what parents can do to translate the teaching in the school into pleasurable experience in the home.

More and Better Teachers

The dearth of teachers generally, and the critical lack of good teachers, principals, and administrators constitute problems that cannot be solved locally in each community, nor can they be solved piecemeal. These are the steps which must be taken:

(a) To attract good teachers to the field of Jewish education, we must, of course, offer teachers a living wage, security and tenure. In Los Angeles we have a Code of Practice for teachers which includes a salary scale providing minimum salaries beginning at $2,400 and yearly increments up to a maximum of $4,100. Although smaller isolated communities pay individual teachers larger salaries at this time, this scale is one of the best in the country as far as larger communities are concerned. Because the Los Angeles Bureau subsidizes schools on the basis of 70 percent of a teacher's salary it is able to enforce the scale of salaries paid.

(b) The second step must be to provide a Pension and Retirement Fund so that older teachers in the school system may be retired when they reach old age and younger teachers drawn into the system. Los Angeles is only in the planning stage of establishing such a fund, but other communities, namely, Chicago, New York, Cincinnati, Cleveland, etc., have taken the initial steps in the direction of a comprehensive fund of this kind.

(c) The third step must be to provide adequate training for teachers and to attract young people of ability to the profession. There are at present too many training schools in the East and too few in the Mid-West and Far West. Teacher-training cannot be tackled by every community where there is a Bureau. It must be tackled on a regional basis. Although a Teachers Institute for the West may have to be situated in Los Angeles, it should aim to serve the entire West Coast and be given adequate support by all the Jewish communities on the West Coast. The same holds true for Chicago or any other city which is the logical capital or center of a region. As far as graduate schools of education are concerned, we already have too many in the East. There is no necessity for Dropsie, the Jewish Theological Seminary, Yeshiva College, Boston Hebrew Teachers College, Herzliah and possibly others, all to have grad-

uate schools of education. There are too few students available and there will be needless duplications and competitions and an enormous waste of energy and money. At best the East should have two schools, and in time the Mid-West one, and the Far-West one, possibly with the cooperation of or under the sponsorship of the elder sister institutions in the East. Certainly the American Association for Jewish Education and the National Council for Jewish Education should be brought in or consulted in all of these efforts.

The crux of the problem is getting young people to take up teaching as a profession. What success we have in transforming the Jewish school, and the home, and the community will in the long run determine to a large extent the number and quality of prospective teachers for our schools. It will depend in part also on the status the teacher will come to have in American as well as in Jewish life. But until such time, we have to use every means to attract young people to the teaching profession. In the Youth Fellowship established by the Jewish Theological Seminary we have an excellent pattern. By making a concerted national effort, the Seminary has been able to get its rabbis to influence the choice of career of young people in the several hundred Conservative congregations and to supervise the preliminary training of these young people. There is no guarantee that all of them will pursue careers in Jewish life; nor will all who choose a Jewish career choose educational work. However, such efforts, if duplicated by other organizations and multiplied, will give us in time a large number of prospective candidates for careers in Jewish education.

Consultative Committees of prominent educators, rabbis, social workers, etc., should be set up, to advise and guide students on the campuses who may want to pursue a career in Jewish life, and the efforts of these committees to bring to the attention of young people the opportunities offered by various careers in Jewish life, should also be duplicated in as many Jewish communities as possible.

(d) The fourth step is to transform the training program of the existing training schools in the light of prevailing conditions in our Jewish schools. Only in some of the larger communities will it be possible to offer Jewish teachers a teaching schedule of twenty hours a week in an organized Talmud Torah. Teachers must be trained to deal with an organic educational situation which may involve other types of work—group work, adult education, early childhood education, etc. In short, they must get a new type of training.*

(e) Finally, if we are to get good teachers, we must, despite the shortage, cease giving certification to any and all who apply. The practice of accrediting all the graduates of certain institutions is to put a stamp of approval on weaknesses and deficiencies in the training program of several institutions. If all graduates were treated alike and required to take city-wide or nation-wide examinations this evil could be eliminated. After all, such examinations are being given successfully for teachers of Hebrew in the public High Schools of New York and there is no reason why the same thing cannot be done for elementary Jewish school teachers.

The program outlined above may seem formidable and impossible of realization, but if Jewish Education is to have a future it must begin to think and plan on a scale commensurate with the gravity of the situation which confronts Jewish life and Jewish education.

---

* Cf. *The Future of the Profession of Jewish Education,* by Samuel Dinin. *Jewish Education,* Vol. XV, No. 2, January, 1944.

Report from Eretz

By JACK J. COHEN

THIS is November 30th. By the time you read these lines, the excitement will have died down and the Jewish State will be well on its way toward realization. But meanwhile, "I wish you were all here."

Celebrating the UN Decision on Statehood

Last night in Tel Aviv, crowds milled through the streets collecting in front of the various microphones set up by the Hebrew newspapers. *"Hakshivu! Hakshivu!"* (Listen! Listen!) *"Hakshivu La Boker!"* (Listen to *Haboker*), *"Haazinu Ladavar!"* (Give ear to *Davar.*) From moment to moment the tension mounted. Then the great news—and bedlam broke out. Horahs, singing in the streets, horns honking, British tanks boarded by enthusiastic youth and bearing the Jewish flag down Allenby Road, dances around armored cars with British soldiers smiling at the outburst—way into the wee hours of the morning. I awoke after a few hours sleep to see a Star of David planted on the seashore. Below my hotel rooms a garbage truck rolled by with one of the collectors standing aloft amidst the rubbish and singing proudly, *"David, melek Yisrael, hai vekayyam,"* "David, King of Israel lives on." Children on vacation from school paraded around the streets; many of them boarded trucks and sang till they were hoarse. Flags fluttered on every store along Allenby Road.

I returned to Jerusalem about noontime. *Es tumelt sich* here too. This is the holiday of holidays, and even the Holy City, still not restored to the Jewish community, is wild with joy and excitement. As far as the Yishuv is concerned, Jerusalem, whatever its legal status may be, is still in Eretz Yisrael. I had a peculiar feeling this morning on leaving Tel Aviv with the knowledge that, in order to reach Jerusalem, I should have to leave the Jewish State. But once here, I felt no different than in Tel Aviv. The youth of the city are out *en masse,* with the various youth movements parading together to the Jewish Agency building. Hardly a place of business is open. Who can work on this day of days?

Sober Second Thoughts

You have, by this time, read endless accounts of the joy of the Yishuv, and I shall therefore cut short these descriptions. However, there appeared in this morning's *Davar* an observation from one of the readers which is worthwhile repeating. He writes, "Let's not rejoice publicly as if we had gained all while the other side lost all." Our total territorial allotment constitutes less than 1 percent of all the Arab lands. Let us, then, act as this minimum success warrants. If we behave too much like the victors, we may be asked to take the short end of the bargaining that still remains to be done.

There is another reason for restrained joy, and that is the realization of the problems now to come. There are some major problems, of course, which will occupy the attention of the Yishuv immediately. Housing, immigration, drafting a constitution, coming to terms with the Arabs within and outside of the new state—these and other concerns of the hour will be the main matters of debate in the months, and probably years, ahead.

The Problem of Tradition and Change

Nevertheless, Jews will be Jews.

Even a "normalized" Jewish community must occupy itself with Torah and the meaning of Judaism. Our people have come to Eretz Yisrael, not only to provide a sense of security for themselves, but to reconstruct their culture as well. It is about this question of the remaking of tradition that I should like to write.

It takes only a short while for the visitor to Eretz Yisrael to discover that a bitter controversy rages among the proponents of various philosophies of Judaism, as to the role which tradition should play in this "Altneuland." We should not be surprised at the intensity of this controversy, for it is no academic issue. The shape of things to come in the Jewish State is at stake.

Except for a handful of picturesque Jews of the old Yishuv, there is hardly a person in Eretz Yisrael who will not acknowledge the need for adjustments and changes in tradition. From the staunch traditionalists of Mizrachi to the "atheists" of Hashomer Hatzair, there is acceptance of both tradition and change. The groups differ on the question of how much importance to attribute to each, and, of course, in their interpretation of each concept. Nevertheless, one would assume that, with this basic agreement, programs for education, law and civic religion could be successfully worked out. Unfortunately, the bridge between past and future is not easy to build, especially when each architect insists that his plan alone deserves support.

The Views of Yaakov Churgin

To illustrate the problem, if not the solution, I should like to summarize an article by Yaakov Churgin in a recent issue of *Mozenayim*. The piece, entitled "Between Past and Future," deals rather abstractly with the question of tradition, but it illustrates concretely how far the Yishuv must travel before it can achieve a meeting of minds. Churgin points to the present as the bearer of the seed of the future; but the present itself is the child of the past. The present of the Jewish people is very limited, since we are a people "whose conditions of existence are not normal" and whose "time structure," therefore, is also abnormal. In a situation like this, there is a tendency to manufacture a synthetic future. Up to now, there have been many unsuccessful efforts in this direction, which have all failed because they did not take the past into account. In our time, some elements of the Yishuv have been guilty of trying to build a Jewish future that is to be entirely new. "Youngsters came along and decided to hand us, on a tray, a new future, baked, boiled and fried according to recipes prepared in advance and based on exact calculations of the various vitamins and amount of calories. . . ." Such experiments, illustrated by the large variety of new *Haggadot* and artificial ceremonies prepared by "cultural committees," are bound to fail. This attempt to build a new *havai*, or atmosphere, does not take into account that it is a nation which produces an atmosphere, and not vice versa. There is only one instrument, says Churgin, that can successfully manipulate the tradition of a nation and make the proper improvements and changes — *"and that is time itself."* He who cuts tradition with "a butcher's knife" is responsible for the soul of that tradition and for the soul of the nation.

Yet no one can deny that life calls for change. Since we must not, according to Churgin, cut off slices or damage tradition in any way, how are we to bring about an accord between the past and present—thereby insuring and assuring the future? "We must speed the process of adaptation of the nation to the new conditions. We must change the present immigrant mentality of the nation to that

of a people firmly rooted. . . . Then, *of itself, and naturally,* the breach in tradition will be repaired." (All italics mine, J.J.C.). And finally, says Churgin, we should encourage new holidays, but as for "new forms for ancient, traditional holidays . . . whose character has been shaped by history . . . no!" Thus far Churgin.

Critique of Churgin's Approach

I believe this viewpoint is fairly well represented in the Conservative movement in the United States. In Eretz Yisrael, it is found among the small progressive Orthodox element, who ideologically have much in common with Conservatism, but whose ritual practice is far more traditional. I think I am safe in stating that the major changes brought about in Judaism by Conservatism in the United States have resulted from the impact of the American environment and not from any inward drive to bring theory and practice into agreement. That is to say, changes have been forced upon Jews who have been unwilling to risk the effects of experimentation with tradition. After the changes have taken root in actual practice, Conservatism (or a good cross-section of the movement) has then declared them legitimate. Similarly, Churgin's philosophy, which is that of liberal Orthodoxy, can produce no fundamental advance; it can merely accept what "time" creates. But of course, time produces nothing. Abstractions of this kind are characteristic of those who seek to avoid a difficult choice of action by escaping from reality into metaphor. The Judaism of Eretz Yisrael will be created by individuals who, in their search for a full life, are not afraid to do a little weeding, furrowing and planting in the tradition. That they will make mistakes goes without saying, but creativity cannot wait for "time" to unfold itself.

Churgin's approach, however, has the merit of checking the other extreme. The long, sacred history of the past must not be ignored, nor can an enlightened Jew fail to search it thoroughly for ideas and practices of worth. If Orthodoxy in Eretz Yisrael sometimes makes a fetish of tradition, some of the leftist groups are equally extreme in their readiness to accept the new uncritically. They realize that the Jew cannot live without his past, but there is little in that past which they find worthwhile, particularly when it can be replaced by the latest fashion. This applies, not only to ceremonials, but to thoughts as well. Take, for example, the Hashomer Hatzair youngster who declares she is *not allowed* to believe in God. This is no caricature of some of the opinions that are impressed upon the minds of many children here. What was once a reasoned philosophy, one that emerged among the enlightened Jews who revolted against the blind orthodoxy of their parents, has become an orthodoxy of its own, unwilling to submit itself to the test of reason and experience. Many secularists in Eretz Yisrael are convinced that religion and Orthodoxy are identical, for they have no opportunity here to listen to anyone who can present a more reasoned concept of religion. In some cases, these secularists resist any effort to give religion a basis other than Orthodoxy, for their contention that religion is an anachronism depends upon the conception that it is synonymous with Orthodoxy. Given another definition of religion, their own outlook on tradition would require reexamination—and rethinking a position is as hard for some so-called modernists as it is for orthodox religionists.

Groping for a Solution

The result is that the extreme leftists, desiring to give new content to the Sab-

bath and holidays, are at a loss to provide that content. The reason is obvious. Forms created by one generation out of a deep religious consciousness cannot be given new meaning, unless there is a strong bond of feeling and understanding between the fathers and sons. Some of the *kevutzot,* for example, have managed to create new observances for those holidays which have historical or agricultural significance—Pesah and Shavuot, for exexample. The High Holy Days, in the secularist *kevutzot,* however, lack any semblance of lofty emotion. At one colony I visited, one of the features of the Rosh Hashanah celebration is a movie. As over against this sort of revolution without direction, Churgin's words of caution deserve a hearing.

The Yishuv is seeking, groping for an answer to the problem of tradition. At the moment, it is torn between two extremes, one a complete subservience to the past, and the other, a theoretical recognition of the tradition which, in practice, is never carried out. Here is one area in which the Yishuv can learn from American Jewry. American Judaism can teach the Yishuv much about the nature of religion. More original thought has been produced on this subject among American Jewish thinkers than has thus far

ISRAEL

A Footnote to the Census

By JUDAH GOLDIN

Some men are born Jews.

Many Jews don't give Judaism a second thought; some resent it violently; most are resigned to it; a few understand it.

Those who don't give it a second thought are in many respects to be envied; for who is not worn out by a relentless self cross examination? A daily "apologia pro vita sue" is unbearable.

Those who resent it are hardly to be denounced; they ought to be pitied. For who can look upon prodigious self consciousness and laceration without being overcome by profound pity? The victim of his own destiny is perhaps the most pitiful of all.

Those who are resigned to it are understandable, but not necessarily to be admired. No doubt it requires talent to adjust oneself to the circumstances of life which are not of our own choosing. But is elasticity extraordinary? Willy nilly we shall have to acquire it to some extent, and the inevitable should be satisfied with victory. Praises are meant for something freer.

Those who understand it ought to be listened to; they have much to tell us, much with which to quicken us, much with which to polish our minds and vision.

But there are also those who love Judaism, to whom one day, one hour, one step in its courtyard is better than thousands in the interior of any other security. Them we must cherish and cling to. For they will purify our hearts and make us worthy to serve God. What other employment could we prefer?

been produced here. And in regard to practice, the American Jewish experience of religious pluralism within the Jewish community deserves careful study. Many Jews believe that the varieties of religious observance among American Jews are a sign of decay. My experience in Eretz Yisrael has convinced me otherwise. Religion must learn to make allowance for individual differences. If, despite the existence of several distinct approaches to religion, American Jews have been able to maintain their Jewish self-consciousness, it should be easier for the Yishuv, united as it is by the bonds of its new status, to cultivate openly a free groping for religious values. American Jews who are rooted in their love of Judaism can contribute much to that state of mind. (How that contribution can be made should provide food for thought for our American religious leaders. I make no effort here to offer my own suggestions on the subject.)

This report has tried to cover one phase of a many-sided, complex problem — *the* problem, perhaps, of the future for the Yishuv. This will be the real test of the Zionist experiment. The Yishuv has brought to life a language and a land Can it now breathe a new soul (or will it be an old one?) into an ancient and hallowed tradition?

Book Notes

THE DP'S 18 MONTHS AFTER LIBERATION

UPROOTED — Jewish Refugees and Displaced Persons After Liberation, by Zorach Warhaftig, Institute of Jewish Affairs of the American Jewish Congress and World Jewish Congress, New York, 1946, 219 *pp. including index.* $2.75.

THIS book is written by an expert. It is based not only on exhaustive research but also on the author's personal contacts with refugees and potential refugees during his extensive travels in Germany, Austria and Poland. It thus reflects both the considered opinion of the most intensive study as well as the vivid impressions of first-hand observations. A full year has passed since this study was published. But we think that the situation of the refugees and the displaced persons in the European camps has hardly improved since that time. And in all likelihood the number of the homeless has not diminished, because no decisive measure was taken to solve this problem.

Some statistical data may be of interest because they give us a picture of the task to be performed. The total number of Jews concerned approaches the half million mark and comprises three main groups: (1) about 260,000 in the United States, British and French zones of occupation in Germany, Austria, and Italy, (2) over 100,000 scattered in the remaining countries of Europe, (3) about 100,000 pre-war refugees from Germany and Austria. This is approximately a third of all the Jews on the continent of Europe who escaped the hands of the Nazis.

One might think that the resettlement of less than a half million persons in a vast territory where they or their forefathers have lived for more than a

thousand years and where they would form less than a thousandth part of the population should not meet with insurmountable difficulties. However, the author states that eighteen months after liberation—and more than a year has elapsed since his statement—the war was not yet over for European Jewry. The Nazi legacy is very much alive. The main characteristic of the post-war anti-Semitism is its violence. More Jews were murdered in pogroms in Poland, Hungary, and Slovakia since the cessation of the hostilities than in ten whole years before World War II.

The result is that practically all Jewish refugees and displaced persons are non-repatriable. As a matter of fact, large-scale repatriations took place only immediately after the war, when survivors were brought back to the countries of Western and Southeastern Europe. But even these "genuine" repatriates were merely a few tens of thousands. For those who are now living in the camps, new places of settlement have to be found in Eretz Yisrael or elsewhere. These are primarily Jews of German, Austrian or Polish descent. Poland, with a pre-war Jewish population of three million and a quarter, has at present less than 100,000. In Berlin, where in 1933 about 175,000 lived, the community numbers no more than 8,000, and most of them, husbands or wives of mixed marriages or half Jews, did not even belong to the community, before the Nazis came to power.

These numbers show that central Europe and Poland are lost for Jewish resettlement. What about emigration? Some examples illustrate the situation. It is not necessary to characterize the attitude of the United States. Though President Truman in his directive of December 22nd, 1945, said that "This period of unspeakable human distress is not the time for us to close or to narrow our gates" and he repeated this view in more recent utterances — nothing has been done to open the doors. The author calculated that in 1947 no more than 8,000 Jews—refugees and displaced persons—would have managed to immigrate. Canada's immigration laws and administrative procedure are based upon racial principles which bar Jewish immigration. Australia and New Zealand, dominions—which in their own opinion urgently need vast increases of their populations—likewise seem little inclined to admit Jews in considerable numbers. The same is true of nearly all Latin-American states. Paraguay, for instance, in a decree promulgated in March 1939, granted special privileges to agricultural immigrants from Czechoslovakia, but stipulated that they be non-Semitic. It means little that HIAS recently reported that 100 Jewish farmer families would be admitted. Of the European countries, France is the only one which, on principle, wants immigration, but she desires new citizens of related stock who are regarded as readily assimilable. Jews apparently do not belong in that class. The French government, however, has permitted 7,000 persons to live temporarily in France under the conditions that Jewish relief agencies guarantee their maintenance and their further emigration.

It is a gloomy picture we see displayed in this sober report. Nor is its darkness lightened by what we are told of the mighty efforts made by UNRRA and its successors and by Jewish organizations to keep those unhappy victims of human bestiality from starvation. There is only one bright feature. These people who had so horrible an experience and are to this day still so far from the beginning of a normal existence have made remarkable progress in their spiritual and moral rehabilitation. After a recent visit

to the camps, an American correspondent reported: "These men and women with the Buchenwald and Sachsenhausen and Oswiecim tattoos on their arms have an indescribable vitality, a deep air of purpose." They have an unbroken faith in the upbuilding of a Jewish homeland in Palestine. *Yeshivot,* institutions for religious study, have been organized in a number of camps. Jewish books are eagerly studied. Jews have even begun to print the Talmud. Sixteen Jewish newspapers have made their appearance in Hebrew and in Yiddish. No Jewish child remains without an education. There are sport clubs, amateur theatrical companies and orchestras. Many *haksharah* centers train youth groups for settlement in Palestine. In a word, these people maintain the hope for a better day and are preparing for its arrival.

MAX WIENER

BOOKS RECEIVED

MAJOR TRENDS IN JEWISH MYSTICISM (revised edition), by Gershom G. Sholem, professor of Jewish Mysticism, The Hebrew University, Jerusalem, a profound and scholarly study of the mystical trend in Jewish tradition. With notes and index. xiv + 454 pp. Schocken Books, New York, 1947. $5.50.

IN THE HEART OF THE SEAS, by S. Y. Agnon, a tale of the adventures of a group of early 19th century Polish Jews on their way to Eretz Yisrael, translated from the Hebrew by I. M. Lask, illustrated by T. Herzl Rome. 128 pp. Schocken Books, New York, 1948. $1.50.

JOB'S DUNGHEAP, by Bernard Lazare. Contains essays by the author, a Jewish writer in France at the end of the 19th century, on Jewish nationalism and social revolution; also a pen portrait of the author by Charles Péguy. Translated by Harry Lorin Binsse. Edited by Hannah Arendt. 128 pp. Schocken Books, New York, 1948. $1.50.

JEWISH COMMUNITY LIFE IN AMERICA, by Ben. M. Edidin. A text-book on Jewish community life in America, illustrated by William Chollick, with selected bibliography and index. 282 pp. Hebrew Publishing Co., New York, 1947. $2.50.

HILKOT HAYERUSHALMI (The Laws of the Palestine Talmud), by R. Moses ben Maimon (Maimonides), with a photographic copy of the author's original manuscript and with an introduction, commentary and notes by Saul Lieberman. In Hebrew, in format of Talmud. 76 pp. Volume xiii of Text Studies published by The Jewish Theological Seminary of America, New York, 1947. $5.00.

Random Thoughts

THE Psalmist recommends: "Try God." (Chapter 34).

Perhaps we ought to experiment with the belief in God.

For all we know, it might yield us amazing results.

We might experiment, for example, with the assumption that God is the Power that can help us to be honest.

Every time we are about to speak or write what we know to be untrue let us repeat to ourselves the prayer: "O God make me a clean heart."

When that works, let us experiment with the belief that God is the Power that can help us to be kind.

And so through the entire gamut of human conduct.

* * *

The Jew who accepts his Judaism as matter not of faith but of fate deprives himself of the moral right to transmit it to his children.

* * *

An interesting sidelight is thrown on the Jewish type of "foxhole" religion by a recent item in a report of the Jewish Welfare Board.

The number of Jewish men in the

armed forces was about half a million.

The number of mezuzahs asked for by the Jewish soldiers was 1,300,000.

The number of pairs of tefillin was 4,500.

* * *

Jewish religion without the Jewish people is like a rudder without a boat.

* * *

When the electric lights don't work we use candles.

When the refrigerator is out of commission, we send for ice.

When our lives get out of order, we try religion.

* * *

We don't mind being slaves, so long as we are our own slave-drivers.

* * *

The essence of democracy, according to Ernest Barker, consists in "enlisting the effective thought of the whole community in the operation of discussion."

This explains why democracy in Jewish life and religion is the only guarantee of their future in this country.

* * *

The message by which the late General Patton expected to raise the morale of his troops just before they landed in Sicily reads in part as follows:

"Many of you have in your veins German and Italian blood, but remember that these ancestors of yours so loved freedom that they gave up house and country to cross the ocean in search of liberty. The ancestors of the people we shall kill lacked the courage to make such a sacrifice and continued as slaves."

In the words of Isaiah concerning Ashur: Alas that so arrogant a fool had to be "the club of God's anger, and the rod the Almighty wielded in His wrath!" (cf. Isaiah 10,1).

* * *

We pride ourselves on having outgrown the conception of God as punishing children for the sins of their fathers.

But it does not occur to us to outgrow the sins that are certain to inflict wars on our children.

* * *

The United States Bureau of Census figures show that parents with the least mental and financial ability to raise children produce twice as many children as parents of highest intelligence and income.

And yet people wonder why, with all our improvements in the *conditions* of living, there has been no improvement in the *art* of living.

* * *

The ancient Romans regarded bridge-building a sacred pursuit.

That is evident from the name they gave to the priest whom they called "pontifex" which means bridge builder.

A bridge unites those whom nature divides.

Can there be a more sacred function in life?

* * *

What happens to those of our young people who go forth into the world with great dreams and high purposes is illustrated by a passage in Thomas Wolfe's "Look Homeward Angel," which reads as follows:

"There was forever in that town a smell of tobacco biting the nostrils with its acrid pungency; it smote the stranger coming from the train, but all the people in the town denied it, saying: 'No, there is no smell at all.' And within a day the stranger could smell it no more."

* * *

The author of the verse which represents God as having said of human beings: "I am sorry I ever made them," was the first Existentialist.

M.M.K.

INDEX TO VOLUME XIII

Abbreviation: *B.R.*, Book Review

ARTICLES

A

Action Program of Rosenzweig and That of Reconstructionism, The, by Leo Trepp, 14.

Are the Teachings of Jesus the Last Word in Ethics?, by Immanuel Lewy, 15.

Are There Moral Absolutes?, by Jack J. Cohen, 18.

B

Beyond Tears!, by Pierre Van Paassen, 4.

Boomerang, by Milton B. Perlman, 19.

C

Civilizations: Not Quite a Panacea, by Jay B. Stern, 4.

Common Sense of Religious Faith, The, by Milton Steinberg, 1, 2, 3.

Community:

A Community System of Jewish Schools, by Samuel Dinin, 18; Democratization and other Problems in Jewish Communal Organization, by Samuel Dinin, 6, 7; The Functions of a Jewish Community, by Morris Adler, 11; An Instructive Seminar in Social Studies, by Moshe Decter, 4; Jewish Life in Our Small and Scattered Communities, by B. M. and Joan Ashell, 8; Jewish Youth Organizations — A Critique, by Arthur Gilbert, 8; Panel Discussion — The Future of the American Jew, 19; The Synagogue Center and the Jewish Community Center, by Max Arzt, 5; Toward Cooperation Between Synagogue, Community Council and Community Center, by Max Weine, 15; Whither, The Jewish Family Agency?, by Samuel C. Kohs, 16; Why Rabbis Feel Frustrated, by Herbert Parzen, 14; Jewish Education Faces the Future, by Samuel Dinin, 20.

Community System of Jewish Schools, A, by Samuel Dinin, 18.

Cooperation Between Synagogue, Community Council and Community Center, Toward, by Max Weine, 15.

D

Democracy and Social Justice:

Democratization and Other Problems in Jewish Communal Organization, by Samuel Dinin, 6; Judaism: The Prophecy of Democracy, by Edwin S. Newman, 12; Panel Discussion — The Future of the American Jew, 19; Simhat Torah—A Triumph of the Democratic Spirit, by Robert Gordis, 11.

Democratization and Other Problems in Jewish Communal Organization, by Samuel Dinin, 6, 7.

E

Education and Culture:

Beyond Tears!, by Pierre Van Paassen, 4; A Community System of Jewish Schools, by Samuel Dinin, 18; An Instructive Seminar in Social Studies, by Moshe Decter, 4; An Island in the Sea, by Samuel C. Kohs, 19; Jewish Books for Our Juveniles—A Bird's Eye View, by Sare G. Levy, 10; Jewish Youth Organizations — A Critique, by Arthur Gilbert, 8; Meeting a Spiritual Emergency, by Gershon Gelbart, 1; A Midrash on the Rebirth of Hebrew, by Theodore Friedman, 9; New Anthologies of Hebrew Literature, by Jacob Kabakoff, 10; New Currents in Modern Synagogue Music—An Answer to Mr. Vinaver, by Max Helfman, 10; Not New But True—A Rejoinder to Dr. Chomsky, by Nathan Barack, 3; On "Vitalizing the Jewish Curriculum" — A Reply to Rabbi Barack, by William Chomsky, 3; Panel Discussion—The Future of the American Jew, 19; A Public School Principal Looks at Jewish Education, by Anna Bear Brevis, 8; Some Comments on the United Synagogue's Music Conference, by Chemjo Vinaver, 10; World Union for Jewish Education, by Alexander M. Dushkin, 13; Yiddish Poets of the "Third Destruction," by S. Niger, 19; Jewish Education Faces the Future, by Samuel Dinin, 20.

F

Franz Rosenzweig's Spiritual Biography, by Leo Trepp, 12.

Functions of a Jewish Community, The, by Morris Adler, 11.

I

Instructive Seminar in Social Studies, An, by Moshe Decter, 4.

Is the Diaspora an Abnormality?, by Eugene Kohn, 17.

Island in the Sea, An, by Samuel C. Kohs, 19.

Israel, a Footnote to the Census, by Judah Goldin, 20.

J

Jewish Books for Our Juveniles—A Bird's Eye View, by Sare G. Levy, 10.

Jewish Education Faces the Future, by Samuel Dinin, 20.

Jewish Life in Our Small and Scattered Communities, by B. M. and Joan Ashell, 8.

Jewish Youth Organizations—A Critique, by Arthur Gilbert, 8.

Judaism: The Prophecy of Democracy, by Edwin S. Newman, 12.

M

Matter of Definitions, A, by Dorothy A. Dellar, 8.

Meeting a Spiritual Emergency, by Gershon Gelbart, 1.

Midrash on the Rebirth of Hebrew, A, by Theodore Friedman, 9.

Moshe Pearlstein, by Z'ev Kronish, 20.

N

New Anthologies of Hebrew Literature, by Jacob Kabakoff, 10.
New Currents in Moden Synagogue Music—An Answer to Mr. Vinaver, by Max Helfman, 10.
Not New But True—A Rejoinder to Dr. Chomsky, by Nathan Barack, 3.

O

On "Vitalizing the Jewish Curriculum"—A Reply to Rabbi Barack, by William Chomsky, 3.

P

Pacifism, Violentism and Zionist Strategy, by (see **Zionism and Palestine**).
Philosophy of Franz Rosenzweig and that of Reconstructionism, The, by Leo Trepp, 13.
Psalm 119—A Study in the Origins of Pharisaic Religion, by Herbert Parzen, 4.
Public School Principal Looks at Jewish Education, A, by Anna Bear Brevis, 8.

R

The Action Program of Rosenzweig and That of Reconstructionism, by Leo Trepp, 14; Civilizations: Not Quite a Panacea, by Jay B. Stern, 4; Franz Rosenzweig's Spiritual Biography, by Leo Trepp, 12; Panel Discussion — The Future of the American Jew, 19; The Philosophy of Franz Rosenzweig and That of Reconstructionism, by Leo Trepp, 13; Reconstructionism, Kashrut and Vegetarianism, by David Katz, 7; Thoughts About the Future of Christianity and Judaism: A Christian Views Reconstructionism, by Franklin H. Littell, 4, 5; We still Think We Are Right: A Reply to a Christian Critic of Reconstructionism, by Mordecai M. Kaplan, 6.
Reconstructionism, Kashrut and Vegetarianism, by David Katz, 7.

Religion and Ethics:

The Action Program of Rosenzweig and That of Reconstructionism, by Leo Trepp, 14; Are the Teachings of Jesus the Last Word in Ethics?, by Immanuel Lewy, 15; Are There Moral Absolutes?, by Jack J. Cohen, 18; The Common Sense of Religious Faith, by Milton Steinberg, 1, 2, 3; Franz Rosenzweig's Spiritual Biography, by Leo Trepp, 12; Judaism: The Prophecy of Democracy, by Edwin S. Newman, 12; A Matter of Definitions, by Dorothy A. Dellar, 8; Meeting a Spiritual Emergency, by Gershon Gelbart, 1; Pacifism, Violentism and Zionist Strategy, by Jack J. Cohen, 9; Panel Discussion—The Future of the American Jew, 19; The Philosophy of Franz Rosenzweig and That of Reconstructionism, by Leo Trepp, 13; Psalm 119—A Study in the Origins of Pharisaic Religion, by Herbert Parzen, 4; Reconstructionism, Kashrut and Vegetarianism, by David Katz, 7; Religion and Theology, by Max Wiener, 17; The Shema, by Judah Goldin, 10; Simhat Torah — A Triumph of the Democratic Spirit, by Robert Gordis, 11; Thoughts About the Future of Christianity and Judaism: A Christian Views Reconstructionism, by Franklin H. Littell, 4, 5; A Weather Report on "Our Religious Climate," by Mordecai L. Brill, 2; We Still Think We Are Right: A Reply to a Christian Critic of Reconstructionism, by Mordecai M. Kaplan, 6; Why Rabbis Feel Frustrated, by Herbert Parzen, 14.
Religion and Theology, by Max Wiener, 17.
Report from Eretz, by Jack J. Cohen, 16, 20.
Rosenzweig, The Action Program of, and That of Reconstructionism, 14.
Rosenzweig's, Franz, Spiritual Biography, by Leo Trepp, 12.
Rosenzweig, Philosophy of Franz, and That of Reconstructionism, by Leo Trepp, 13.

S

Shema, The, by Judah Goldin, 10.
Simhat Torah—A Triumph of the Democratic Spirit, by Robert Gordis, 11.
Some Comments on the United Synagogue's Music Conference, by Chemjo Vinaver, 10.
Some Notes on the State of Contemporary Jewish Music, by Joseph Achron, 7.
Synagogue Center and the Jewish Community Center, The, by Max Arzt, 5.

T

Tehiyah, 4, 8.
Thoughts About the Future of Christianity and Judaism: A Christian Views Reconstructionism, by Franklin H. Littell, 4, 5.
Toward Cooperation Between Synagogue, Community Council and Community Center, by Max Weine, 15.

V

"Vitalizing the Jewish Curriculum," On—A Reply to Rabbi Barack, by William Chomsky, 3.

W

Weather Report on "Our Religious Climate," A, by Mordecai L. Brill, 2.
We Still Think We Are Right: A Reply to a Christian Critic of Reconstructioism, by Mordecai M. Kaplan, 6.
Where Imperialism for Once Is Wanted: An Appeal to North-American Jewry, by H. Lemle, 9.
Whither, the Jewish Family Agency?, by Samuel C. Kohs, 16.
Why Rabbis Feel Frustrated, by Herbert Parzen, 14.

World Jewry:

Beyond Tears!, by Pierre Van Paassen, 4; Is the Diaspora an Abnormality?, by Eu-

gene Kohn, 17; Meeting a Spiritual Emergency, by Gershon Gelbart, 1; Where Imperialism for Once Is Wanted: An Appeal to North-American Jewry, by H. Lemle, 9; World Union for Jewish Education, by Alexander M. Dushkin, 13.
World Union for Jewish Education, by Alexander M. Dushkin, 13.

Y

Yiddish Poets of the "Third Destruction," by S. Niger, 10.

Z

Zionism and Palestine:

Civilizations: Not Quite a Panacea, by Jay B. Stern, 4; Is the Diaspora an Abnormality?, by Eugene Kohn, 17; Pacifism, Violentism and Zionist Strategy, by Jack J. Cohen, 9; Report from Eretz, by Jack J. Cohen, 16; World Union for Jewish J. Cohen, 16, 20; World Union for Jewish Education, by Alexander M. Dushkin, 13; Moshe Pearlstein, by Z'ev Kronish, 20.

EDITORIALS

A

American Halutz as Emissary, The, 19.
Americans for Haganah, 12.

Anti-Semitism:

A Chronic Malady of Our Jewish Life, 7; The Ethics of Public Opinion Polls, 13; The Fair Educational Practices Bill, 3; "Jewish" Books and Movies, 19; The Road to Brotherhood, 1.
At Last!, 16.

B

Better Than We Expected, 8.

C

Chronic Malady of Our Jewish Life, A, 7.
Communal Development Reflected in the CJFWF Assembly, 1.

Community:

A Chronic Malady of Our Jewish Life, 7; Communal Development Reflected in the CJFWF Assembly, 1; The Crisis in U.J.A., 10; Disunity in the Name of Religon, 18; End Anarchy in New York City Jewry, 10; For a Jewish Center Program That Is Jewish, 8; Henry Monsky, 7; The Interim Committee Reports on Future Organization, 9; The J.W.B. and the Chaplaincy, 5; Laymen Face Congregational Problems, 10; The Need for Discriplined Jewish Unity, 8; New Horizons for Jewish Education, 18; The Problem of Jewish Center Leadership, 14; Rabbis and Intermarriage, 4; The Road to Brotherhood, 1; The State of the Jewish Press, 5; A Step in Democractizing Jewish Communal Life, 15; A Truly Epoch-Making Campaign, 18; What's in a Name?, 16; Why Jewish Law Is Not Changed, 15; The Year of Decision, 11.
Crisis in U.J.A., The, 10.

D

Democracy and Social Justice:

Defamation of Jews by Jews, 20.
Demonstration of Spiritual Power, A., 20.
Democracy at Stake, 2; The Ethics of Public Opinion Polls, 13; The Fair Educational Practices Bill, 3; Fear Breeds Hysteria, 16; Federal Aid for Education, 9; How Not to Achieve Industrial Peace, 7; It Is Still One World, 15; The Problem of Universal Military Training, 6; Protecting Democracy from Communist Encroachment, 4; Religion in the Public Schools, 17; The Road to Brotherhood, 1; The State of Freedom, 4; A Step in Democratizing Jewish Communal Life, 15; Support the Stratton Bill!, 9; Uncivilized Infringements of Civil Rights, 14; Where Does America Stand?, 11; Where Jews May Sympathize with the British, 2.
Democracy at Stake, 2.
Disunity in the Name of Religion, 18.

E

Education and Culture:

The American Halutz as Emissary, 19; Democracy at Stake, 2; The Fair Educational Practices Bill, 3; Federal Aid for Education, 9; "Jewish" Books and Movies, 19; Mistakes of the World Conference on Jewish Education, 12; A Live Museum, 6; New Horizons for Jewish Education, 18; The Problem of Jewish Center Leadership, 14; Religion in the Public Schools, 17; The Role of the Cantor in Modern Jewish Life, 3; The State of the Jewish Press, 5.
End Anarchy in New York City Jewry, 10.
Enemies from Within, 14.
Ethics of Public Opinion Polls, The, 13.

F

Fair Educational Practices Bill, The, 3.
Fear Breeds Hysteria, 16.
Federal Aid for Education, 9.
For a Jewish Center Program That Is Jewish, 8.

H

Halt the Arab Aggression, 20.
Henry Monsky, 7.
How Not to Achieve Industrial Peace, 7.

I

In Anticipation of Statehood, 13.
Interim Committee Reports on Future Organization, The, 9.
It Is Still One World, 15.

J

J.W.B. and the Chaplaincy, The, 5.
"Jewish" Books and Movies, 19.
Jewish Problem Goes to the United Nations, The, 2.

L

Laymen Face Congregational Problems, 10.
Live Museum, A, 6.

M

Mistakes of the World Conference on Jewish Education, 12.

N

Naming the Jewish State, 17.
Need for Disciplined Jewish Unity, The, 8.
"Neutrality" of the American Delegation to UN, The, 7.
New Horizons for Jewish Education, 18.
Next Stage in Zionism, The, 12.

O

Occasion for Gratitude, Not for Relaxation, 13.

P

Present Crisis in Zionism, The, 1.
Problem of Jewish Center Leadership, The, 14.
Problem of Universal Military Training, The, 6.
Protecting Democracy from Communist Encroachment, 4.

R

Rabbis and Intermarriage, 4.

Religion and Ethics:

A Chronic Malady of Our Jewish Life, 7; Disunity in the Name of Religion, 18; The Ethics of Public Opinion Polls, 13; Laymen Face Congregational Problems, 10; Rabbis and Intermarriage, 4; Religion in the Public Schools, 17; The Role of the Cantor in Modern Jewish Life, 3; Shavuot, 8; The State of Freedom, 4; What's in a Name?, 16; Why Jewish Law Is Not Changed, 15; A Demonstration of Spiritual Power, 20.

Religion in the Public Schools, 17.
Revealing Silence, A, 6.
Road to Brotherhood, The, 1.
Role of the Center in Modern Jewish Life, The, 3.

S

Shavuot, 8.
State of Freedom, The, 4.
State of the Jewish Press, The, 5.
Step in Democratizing Jewish Life, A, 15.
Support the Stratton Bill!, 9.

T

Tehiyah, 4, 8.
Toward a New Zionist Strategy, 3.
Truly Epoch-Making Campaign, A, 18.

U

Unbenevolent Neutrality, 17.
Uncivilized Infringements of Civil Rights, 14.
Unfair Embargo, 19.
UNSCOP Report, The, 11.

W

What's in a Name?, 16.
Where Does America Stand?, 11.
Where Jews May Sympathize with the British, 2.
Why Jewish Law Is Not Changed, 15.

World Jewry:

The Crisis in U.J.A., 10; Mistakes of the World Conference on Jewish Education, 12; Support the Stratton Bill!, 9; The Year of Decision, 11.

Y

Year of Decision, The, 11.

Z

Zionism and Palestine:

The American Halutz as Emissary, 19; Americans for Haganah, 12; At Last!, 16; Better Than We Expected, 8; The Crisis in U.J.A., 10; Enemies from Within, 14; In Anticipation of Statehood, 13; The Jewish Problem Goes to the United Nations, 2; Mistakes of the World Conference on Jewish Education, 12; Naming the Jewish State, 17; The Need for Disciplined Jewish Unity, 8; The "Neutrality" of the American Delegation to UN, 7; The Next Stage in Zionism, 12; Occasion for Gratitude, Not for Relaxation, 13; The Present Crisis in Zionism, 1; A Revealing Silence, 6; Toward a New Zionist Srategy, 3; A Truly Epoch-Making Campaign, 18; Unbenevolent Neutrality, 17; Unfair Embargo, 19; The UNSCOP Report, 11; The Year of Decision, 11; Zionism's Appeal to the International Conscience, 5; Halt the Arab Aggression, 20; Defamation of Jews by Jews, 20.

Zionism's Appeal to the International Conscience, 5.

SPECIAL FEATURES

Book Notes and Review Articles:

"Alien and the Asiatic in American Law, The," by Milton R. Konvitz, Max M. Kampelman, 8.
"Banner of Jerusalem, The," by Jacob B. Agus, Eugene Kohn, 11.
"Basic Judaism," by Milton Steinberg, Eugene Kohn, 19.
"Constitution and Civil Rights, The," by Milton R. Konvitz, Seymour Wenner, 8.
"Controlling Group Prejudice," edited by Gordon W. Allport, Jack J. Diamond, 3.
"Ein Gedenkbuch," by Max Dienemann, Bertha Badt-Strauss, 2.
"Foundations of Democracy," edited by F. Ernest Johnson, Jack J. Cohen, 12.
"Galut," by Yitzhak F. Baer, Mordecai M. Kaplan, 14.
"Hechalutz, Builders and Fighters," Hertzel Fishman, 9.
"Hitler's Professors," by Max Weinreich, Max Wiener, 4.
"International Convention Against Anti-Semitism, An," by Mark Vishniak, Jack J. Diamond, 3.
Jewish Books for Our Juveniles—A Bird's Eye View, by Sare G. Levy, 10.
"Jewish Home, The," by Ignaz Maybaum, Bertha Badt-Strauss, 2.
"Jews in the Post-War World," by Max Gottschalk and Abraham G. Duker, Samuel C. Kohs, 7.
"Les Juifs De France," by Robert Anchel, Camille Dreyfus, 19.

"Master of Troyes—A Study of Rashi the Educator," by Samuel M. Blumenfield, Theodore Friedman, 18.
"Meeting of East and West," by F. S. C. Northrop, Sidney Morgenbesser, 10.
"Mind and Death of a Genius, The," by David Abrahamsen, Harold U. Ribalow, 10.
"Moses," by Martin Buber, Immanuel Lewy, 17.
"Nazi-Germany's War Against the Jews," prepared by Seymour Krieger, Max Wiener, 10.
New Anthologies of Hebrew Literature, by Jacob Kabakoff, 10.
"Palestine: A Study of Jewish, Arab, and British Policies," by Ben Halpern, 15.
"Palestine, Problem and Promise," by Robert R. Nathan, Oscar Gass and Daniel Creamer, Theodore N. Lewis, 6.
"Problems of Men," by John Dewey, Milton R. Konvitz, 10.
"Sabbath, The Day of Delight," by Abraham E. Millgrim, Asher Block, 7.
"To Whom Palestine?," by Frank Gervasi, Hertzel Fishman, 9.
"Unity and Difference in American Life," edited by R. M. MacIver, Jack J. Cohen, 12.
"Uprooted," by Zorach Warhaftig, Max Wiener, 20.
"Wasteland," by Jo Sinclair, Samuel Dinin, 1.
Yiddish Poets of the "Third Destruction," by S. Niger, 10.

Correspondence:

2, 3, 6, 7, 9, 13, 14, 15, 16, 19.

Music Notes and Articles:

Music Notes by Judith K. Eisenstein, 12.
New Currents in Modern Synagogue Music—An Answer to Mr. Vinaver, by Max Helfman, 10.
Some Comments on the United Synagogue's Music Conference, by Chemjo Vinaver, 10.
Some Notes on the State of Contemporary Jewish Music, by Joseph Achron, 7.

Poetry and Fiction:

Ballad of the Crusades, A, by Frieda Clark Hyman, 3.
Crescendo, by D. Edgar Taine, 7.
Death of Ashmedai, The, by Bernard Brachya Cohen, 16.
"Diogenes of Nations," by Louis I. Newman, 16.
Homeless, The, by Helen Davert, 10.
If This Be My Portion, Lord, by Silvia Margolis, 9.
Martyr Speaks to God, A, by Louis I. Newman, 5.
Naomi, by Bat-Ami, 9.
Open the Gates!, by Helen Joy Weinberg, 12.
Passover . . . 5707, by Lillian Reznick Ott, 4.
Psalm IX, A Song of Victory in the Third Year, by Ira Eisenstein, 11.
Task of the Hour, The, by Silvia Margolis, 1.
Two Dances — Habdalah, Horah, by Grace Goldin, 19.
Two Lyrics—Princess Michael's Son, David to Jonathan, by Rosalind Darrow, 14.
Verity, A, by Lillian Reznick Ott, 10.
Who Live in Other Months, by Mamie G. Gamoran, 7.

Random Thoughts:

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20.

Realities and Values:

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

AUTHORS

A

Achron, Joseph, Some Notes on the State of Contemporary Jewish Music, 7.
Adler, Morris, The Functions of a Jewish Community, 11.
Arzt, Max, The Synagogue Center and the Jewish Community Center, 5.
Ashell, B. M. and Joan, Jewish Life in Our Small Scattered Communities, 8.

B

Badt-Strauss, Bertha, *B.R.*, "Ein Gedenkbuch," by Max Dienemann, 2; *B.R.*, "The Jewish Home," by Ignaz Maybaum, 2.
Barack, Nathan, Not New But True—A Rejoinder to Dr. Chomsky, 3.
Bat-Ami, Naomi, 9.
Block, Asher, *B.R.*, "Sabbath, The Day of Delight," by Abraham E. Millgrim, 7.
Brevis, Anna Baer, A Public School Principal Looks at Jewish Education, 8.
Brill, Mordecai L., A Weather Report on "Our Religious Climate," 2.

C

Chomsky, William, On "Vitalizing the Jewish Curriculum"—A Reply to Rabbi Barack, 3.
Cohen, Bernard Brachya, The Death of Ashmedai, 16.
Cohen, Jack J., Are There Moral Absolutes?, 18; *B.R.*, "Foundations of Democracy, 12; Pacifism, Violentism and Zionist Strategy, 9; Report from Eretz, 16, 20; *B.R.*, "Unity and Difference in American Life," 12.

D

Darrow, Rosalind, Two Lyrics, Princess Michal's Song, David to Jonathan, 14.
Davert, Helen, The Homeless, 10.
Decter, Moshe, An Instructive Seminar in Social Studies, 4.
Dellar, Dorothy A., A Matter of Definitions, 8.
Diamond, Jack J., *B.R.*, "Controlling Group Prejudice," edited by Gordon W. Allport, 3; *B.R.*, "An International Convention Against Anti-Semitism," by Mark Vishniak, 3.

Dinin, Samuel, A Community System of Jewish Schools, 18; Democratization and Other Problems in Jewish Communal Organization, 6, 7; *B.R.*, "Wasteland," by Jo Sinclair, 1; Jewish Education Faces the Future, 20.
Dreyfus, Camille, *B.R.*, "Les Juifs de France," by Robert Anchel, 19.
Dushkin, Alexander M., World Union for Jewish Education, 13.

E

Eisenstein, Ira, Psalm IX, A Song of Victory in the Third Year, 11.
Eisenstein, Judith K., Music Notes, 12.

F

Fishman, Hertzel, *B.R.*, "Hechalutz, Builders and Fighters," 9; *B.R.*, "To Whom Palestine?", by Frank Gervasi, 9.
Friedman, Theodore, *B.R.*, "Master of Troyes —A Study of Rashi the Educator," by Samuel M. Blumenfield, 18; A Midrash on the Rebirth of Hebrew, 9.

G

Gamoran, Mamie G., Who Live in Other Months, 7.
Gelbart, Gershon, Meeting a Spiritual Emergency, 1.
Gilbert, Arthur, Jewish Youth Organizations —A Critique, 8.
Goldin, Grace, Two Dances—Habdalah, Horah, 19.
Goldin, Judah, The Shema, 10; Israel, A Footnote to the Census, 20.
Gordis, Robert, Simhat Torah—A Triumph of the Democratic Spirit, 11.

H

Halpern, Ben, *B.R.*, "Palestine: A Study of Jewish, Arab, and British Policies," 15.
Helfman, Max, New Currents in Modern Synagogue Music—An Answer to Mr. Vinaver, 10.
Hyman, Frieda Clark, A Ballad of the Crusades, 3.

K

Kabakoff, Jacob, New Anthologies of Hebrew Literature, 10.
Kampelman, Max M., *B.R.*, "The Alien and the Asiatic in American Law," by Milton R. Konvitz, 8.
Kaplan, Mordecai M., *B.R.*, "Galut," by Yitzhak F. Baer, 14; We Still Think We Are Right: A Reply to a Christian Critic of Reconstructionism, 6.
Katz, David, Reconstructionism, Kashrut and Vegetarianism, 7.
Kohn, Eugene, *B.R.*, "The Banner of Jerusalem," by Jacob B. Agus, 11; *B.R.*, "Basic Judaism," by Milton Steinberg, 19; Is the Diaspora an Abnormality?, 17.
Kohs, Samuel G., An Island in the Sea, 19; *B.R.*, "Jews in the Post-War World," by Max Gottschalk and Abraham G. Duker, 7; Whither, the Jewish Family Agency?, 16.
Konvitz, Milton R., *B.R.*, "Problems of Men," by John Dewey, 10.
Kronish, Z'ev, Moshe Pearlstein, 20.

L

Lemle, H., Where Imperialism for Once Is Wanted: An Appeal to North-American Jewry, 9.
Levy, Sare G., Jewish Books for Our Juveniles—A Bird's Eye View, 10.
Lewy, Immanuel, Are the Teachings of Jesus the Last Word in Ethics?, 15; *B.R.*, "Moses," by Martin Buber, 17.
Littell, Franklin H., Thoughts About the Future of Christianity and Judaism: A Christian Views Reconstructionism, 4, 5.

M

Margolis, Silvia, The Task of the Hour, 1; If This Be My Portion, Lord, 9.
Morgenbesser, Sidney, *B.R.*, "Meeting of East and West," by F. S. C. Northrop, 10.

N

Newman, Edwin S., Judaism: The Prophecy of Democracy, 12.
Newman, Louis I., "Diogenes of Nations," 16; A Martyr Speaks to God, 5.
Niger, S., Yiddish Poets of the "Third Destruction," 10.

O

Ott, Lillian Reznick, Passover . . . 5707, 4; A Verity, 10.

P

Paassen, Pierre Van, Beyond Tears!, 4.
Parzen, Herbert, Psalm 119—A Study in the Origins of Pharisaic Religion, 4; Why Rabbis Feel Frustrated, 14.
Perlman, Milton B., Boomerang, 19.

R

Ribalow, Harold U., *B.R.*, "The Mind and Death of a Genius," by David Abrahamsen, 10.

S

Steinberg, Milton, The Common Sense of Religious Faith, 1, 2, 3.
Stern, Jay B., Civilizations: Not Quite a Panacea, 4.

T

Taine, D. Edgar, Crescendo, 7.
Trepp, Leo, The Action Program of Rosenzweig and That of Reconstructionism, 14; Franz Rosenzweig's Spiritual Biography, 12; The Philosophy of Franz Rosenzweig and That of Reconstructionism, 13.

V

Vinaver, Chemjo, Some Comments on the United Synagogue's Music Conference, 10.

W

Weinberg, Helen Joy, Open the Gates!, 12.
Weine, Max, Toward Cooperation Between Synagogue, Community Council and Community Center, 15.
Wenner, Seymour, *B.R.*, "The Constitution and Civil Rights," by Milton R. Konvitz, 8.
Wiener, Max, *B.R.*, "Hitler's Professors," by Max Weinreich, 4; *B.R.*, "Nazi-Germany's War Against the Jews," prepared by Seymour Krieger, 10; Religion and Theology, 17; *B.R.* "Uprooted," by Zorach Warhaftig, 20.